2: Wilson E-5 (1934-1938)1957 FN17 Ngonde FN17
Nyakyusa

121 811 object or action which it is felt to resemble. The images men use, the things they feel to be alike, are determined in a general way by the form of the society, and Nyakyusa images are in terms of bananas, staple grains, cattle, smithing on a primitive forge, lineage organization and so on. There are cultural idioms, accepted forms of expression, which frequently recur, but the particular associations are not predictable any more than the associations made by a poet in our own society—the priest and the doctor are indeed in one aspect poets.

771 813 843 The essence of Nyakyusa ritual is that things which are felt to be alike are taken as causally connected. Both positive actions and avoidances or taboos are based on the assumption that like objects or actions react on one another. This was clearly recognized by an informant who remarked: 'avoidances come from resemblances.' The basis is invariably the *feeling* of likeness, but mixed up with this there is often exact observation, as in the following taboo. The husband of a pregnant woman may not hunt big game because, it is said, they will be unusually fierce and attack him particularly. The association made is between a pregnant woman who is irritable, 'fierce' (*nkali*), and the game which is fierce. The husband is identified with his wife, 'and', the Nyakyusa say, 'lion *always* attack a cow in calf'. Sometimes like things are felt to be antagonistic, as 'seed in the belly' and seed in the ground, and sometimes sympathetic. Sometimes like is thought to produce like—a pregnant woman is forbidden to sit close to someone lest she bears twins—and sometimes men mime a misfortune as a prophylactic against it.

789 184 771 The rituals are magical in the sense that efficacy is held to lie in the particular material form,[1] but they vary in detail with the cultural group, just as the language does.[2] The rituals of the Lakeshore plain in Tanganyika (MuNgonde) and of Selya are almost identical, but those of the Kukwe, the Lugulu, the Saku, the Ndali, the Penja, and the people of Ngonde in Nyasaland are all somewhat different. Differences in ritual are directly connected by the people themselves with differences in lineage, and the principle is maintained that every individual follows the ritual of his or her father's lineage, though a married woman will follow that of her

[1] For a discussion of this characteristic of magic cf. G. & M. Wilson, *The Analysis of Social Change* (1945), pp. 72–3; 88–95.

[2] An account of the various cultural groups included under Nyakyusa, and of related peoples, is given in *Good Company*, pp. 1–5.